

# BANNER OF PROGRESS.

VOL. II.

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NO. 20.

## LITERARY.

### TO GRACIE.

BY BENJAMIN TODD.

Thou art weary, my pet, with thy waiting;  
Thy sorrow is seen in thy face;  
Why with doubt art thou still hesitating—  
Why is thy heart o'erladen with fears?  
Come, fly to my bosom, sweet darling;  
Come now to the place of thy rest;  
As air pillows the wing of the starling,  
I'll pillow thy head on my breast.  
And thus shall these friendly arms enfold  
Thy form to this bosom of mine;  
A treasure thou art more precious than gold,  
A gift from the goodness Divine.  
I'll chase the cloud so quickly from thy brow,  
And fondly kiss thy tears away;  
Thy fears give o'er—no ill can reach thee now—  
Here let thy spirit rest for aye.  
As in the law of love fulfilled we share  
Nobly each other's grief and ill;  
So, love, let now my stronger nature bear  
The pain that thus thy bosom fills.  
When'er your joy assumes a threatening form,  
And the bright sunshine fades away,  
Ere the darkening gloom of the coming storm  
Shuts out the mellow light of day,  
Fly to this bosom, O, my darling one,  
It will to thee a shelter prove  
Till the storm be past, and once more the sun  
Shall smile again with rays of love.

### HESTER.

BY CHARLES LAMB.

When maidens such as Hester die,  
Their place ye may not well supply,  
Though ye among a thousand try,  
With vain endeavor.  
A month or more hath she been dead,  
Yet cannot I by force be led  
To think upon the wormy bed  
And her, together.  
A springy motion in her gait,  
A rising step, did indicate  
Of pride and joy no common rate,  
That flushed her spirit.  
I know not by what name beside  
I shall it call; if 'twas not pride,  
It was a joy to that allied,  
She did inherit.  
Her parents held the Quaker rule,  
Which doth the human feeling cool;  
But she was trained in Nature's school—  
Nature had blessed her.  
A waking mind, a prying mind,  
A heart that stir is hard to bind;  
A hawk's keen sight you cannot blind—  
Ye could not Hester.  
My sprightly neighbor goes before  
To that unknown and silent shore  
I shall we not meet as heretofore.  
Some summer morning  
When from the east the sun's first ray  
Has struck a bliss upon the day—  
A bliss that would not go away—  
A sweet foreboding?

### BENEVOLENCE.

BY H. P. SHILLABEER.

A benevolent man was Absalom Bess;  
At each and every tale of distress,  
He blazed right up like a rocket;  
He knew not by what name distress  
Was deemed to bear life's roughest part—  
He felt for all in his inmost heart,  
But never felt in his pocket.  
He didn't know rightly what was meant  
By the Bible's promise of four hundred per cent.  
For charity's donation;  
But he acted as if he had railroad stocks,  
And bonds secured beneath earthly locks,  
Were better, with pockets brimful of rocks,  
Than heavenly speculation.  
Yet all said he was an excellent man;  
For the poor he'd preach, for the poor he'd plan—  
To better them he was willing;  
But the oldest one in the land might say,  
And preach for the poor in a pitiful way,  
Couldn't remember, exactly, to say  
He had ever given a shilling.  
O, an excellent man was Absalom Bess,  
And the world threw up its hands to bless,  
When'er his name was mentioned;  
But he died one day, he did, and O,  
He went right down to the shades below,  
Where all are bound, I fear, to go,  
Who are only good intentioned.

## COMMUNICATIONS.

### RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER NINETEEN.

From what has been gathered in merely glancing at the writings of the Old Testament, we must come to the rational conclusion that no female's name would be given in the holy record, unless either from the fact that she was a prophetess and seer of much note, and justly esteemed for her virtues, or else as the wife of some eminent person in which the life and character of the woman makes up an indispensable portion of the history itself, or some bold prostitute or vicious personage, too notorious to be passed over in silence. Mention is frequently made, in giving genealogies, of sons and daughters born to such and such an one; but the daughters', and it may possibly be that some of the sons' names, are purposely omitted. Be this as it may, we know from our own experience and observation, that the Jewish people treat their females in their synagogues as though they possessed no souls, or had any interest other than that of pastime or curiosity, in attending their places of worship; for while the males sit below with their heads covered, even the officiating priest; the females must ascend the stairs, and content themselves with a seat in the gallery by themselves. Therefore, Paul, being educated a strict Jew, must be excused for his peculiar ideas as to the proper place of woman, in the arrangements of worship at least. But, from the practices of the Hebrews, and the teachings of Paul, the Christians early took up the same refrain, and have

persevered in it even down to the present day. I knew a Reverend D. D. in this city, whom I have known to frown and squirm visibly, when a woman would rise and exhort for a few minutes, in a prayer-meeting. Such things seemed to disturb his equanimity amazingly. It is noticeable with how little attention and ceremony the few females, whose names are mentioned, are treated in the various books of the Old Testament. How crisp and unsatisfactory do we find the recorded history of the so-called Creation of the world. The term woman, and wife, is spoken of several times, but the biography of the twice-named Eve is exceedingly brief and superficial; indeed, we learn next to nothing concerning her. But a remarkable circumstance in this Adam family is, that while it consists of but four persons, namely, father, mother, and two sons, the eldest son takes a wife; which proves one of two things—either that Cain took to wife a sister, whose birth is not given, or this family were not the progenitors of the race, even according to the record. It must be left to the profundity of the learned theologians, to tell us how this matter can be reconciled with truth, and the demands of the Mosaic law of morality. In the case of the grandfather of him who built the ark, whose earthly continuance stretched out to the brief space of nine hundred and sixty-nine years, we are not informed whether he had a wife or not, though it is recorded he begat sons and daughters. When we come to one of the most prominent actors in the biblical drama of a world's inhabitants, Father Noah, we hear of his wife, his sons, and their wives; but no names are given of any female in this righteous and ark-preserved family, whose joys perhaps were heightened by the knowledge of an innocent race of beings perishing, while they enjoyed their pleasure-trip to the somewhat elevated summit of Mount Ararat. Barely the name of here and there a female is mentioned, until we come to the days of Abram and his wife, Sarai, afterwards changed to Sarah, who was promised with offspring, at the tender age of ninety years, by a husband a hundred years old, more or less. "Then Abraham fell on his face and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Genesis, xvii. 17.) There is a peculiar prominence and significance given to this phase in the life and character of the old couple, connected as it is with the first well defined and rational manifestation of spirit-power, coming within the province of our own times and observation of these things, so flatly denied by our Christian friends, as impossible in our day and generation. The preceding accounts of the so-called creation of the world and man; the astonishingly rapid progress made in peopling the same; the amazing wickedness that prevailed, and the final destruction by a flood of water; all occurring within the limits of the first eight chapters of Genesis, seem to partake largely of the romantic tales of the Orient—the allegory of the ancients, who prided themselves on the relation of the most marvelous stories the imagination could possibly invent—which tales were handed down from generation to generation, and became known as traditions, which found their way in books, as soon as the art of writing permitted of it. But here we have something corresponding to known facts in our spiritual experience—here are appearances known to clairvoyants, as real as life in the flesh; it is no matter by what name they are called, whether angels, ghosts, hobgoblins, devils, specters, or spirits, so long as they are known to have once existed in the body, as we exist, and lived as we now do. As believers, therefore, in the communion of spirits with the dwellers in the flesh, there is nothing strange or supernatural in the statement, that three men, to all appearance, stood by Abraham while he was seated at his tent door on the plains of Mamre, in the heat of the day, or that, with ordinary politeness, he should bow before them.

J. D. PIERSON.

### THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

The questions, Are apparitions really the presence of spiritual beings? is curious and interesting. When we see a shadow, we do not doubt that it is caused by a substance being interposed between the spot where it falls and the light; and reflections are always associated in our minds with the objects reflected. In fevers and *delirium tremens*, strange fancies occupy the mind, with all the force of realities. In these instances, does the mind create its own fancies? In a diseased, disordered state, may not the incongruous mixtures of all past impressions account for these extraordinary hallucinations? The inhalation of narcotic ingredients, in order to produce spirit appearances, shows the necessity of an abnormal state of mind to that species of clairvoyance. Jung Stilling relates the following, illustrative of the extraordinary effects which narcotics have upon susceptible persons:

"I am acquainted with a tale, for the truth of which I can vouch, because it is taken from the official documents of an old witch process. An old woman was imprisoned, put to the torture, and confessed all that witches are generally charged with. Among others, she also denounced a neighbor of hers, who had been with her on the Blocksberg the preceding Wallburg's night. This woman was called, and asked if it were true, what the prisoner said of her. On which she stated, that, on Wallburg's eve, she had called upon this woman, because she had something to say to her. On entering her kitchen, she found the prisoner busy in preparing a decoction of herbs. On asking her what she was boiling, she said, with a smiling and mysterious mien, 'Wilt thou go with me to-night to the Brocken?' From curiosity, and in order to ascertain what there was in the matter, she answered, 'Yes, I

should like to go, well enough.' On which the prisoner chattered some time about the feast, and the dance, and the enormous goat. She then drank of the decoction and offered it to her, saying, 'There, take a hearty drink of it; that thou mayest be able to ride through the air'; she likewise put the pot to her mouth, and made as if she drank of it, but did not taste a drop. During this the prisoner had put a pitchfork between her legs, and placed herself upon the hearth; then she soon sank down and began to sleep and snore. After having looked on for some time, she was at length tired of it and went home.

"The next morning, the prisoner came to her and said, 'Well, how dost thou like being at the Brocken?' 'Sith, there were glorious doings.' On which she laughed heartily, and told her that she had not drunk of the potion, and that she, the prisoner, had not been at the Brocken, but had slept with her pitchfork upon the hearth; that the woman, on this, became angry and said to her that she ought not to deny having been at the Brocken, and having danced and kissed the goat."

Thus the mind, fortified by preconceived ideas, under the stimulus of narcotics, may be made to see whatever it expects to see. That the disembodied individual is not actually seen, in most cases, by the clairvoyant, is evident from the circumstance that the "apparition" generally appears clothed as when in life. No one believes that the spirit of the clothes departed with the body. Such impressions must come from the mind itself, or from other minds transmuting their impressions into it, or from impressions left on surrounding objects or in the atmosphere. That impressions of images are retained in the air is no more wonderful, than that they are impressed on the brain or mind; impressions are as mechanically and materially left on our mind as if they had been written on a black-board with chalk; then why not also in the air, or on everything which surrounds? Charles Babbage, the mathematician, in the ninth "Bridgewater Treatise," devotes an entire chapter to the elucidation of this principle. One writer, in his enthusiastic admiration of Mr. Babbage's ideas, says:

"The position of every particle of matter at every instant of time, past, present, or to come, has been written in the motions of the atoms, which any man can read. And as each man can understand more or less of this formula of motion, according to his ability and his acquaintance with mathematical learning, so may we conceive of intelligent beings, whose faculties are very far short of infinite perfection, who can read in that sentence the motions not only of the seen, but of all bodies which our senses reveal to us. . . . Thus may every deed on earth be instantly known in the farthest star, whose light, traveling with almost unbounded speed since creation's dawn, has not yet reached our eyes. It only needs in that star a sense quick enough to perceive the motion, infinitely too small for human sense, and an analysis far-reaching enough to trace that motion to its cause. The cloud of witnesses that ever encircles this arena of our mortal life, may need no near approach to earthly scenes, that they may scan our conduct. As they journey from star to star, and roam through the unlimited glories of creation, they may read in the motions of the heavens about them, the ever faithful report of the deeds of men."

And with a growing warmth and earnestness as he proceeds with his subject—the mutual influence which all bodies have on each other throughout illimitable space—he further adds:

"Nay, it were a task easily done by a spirit less than infinite, to present that motion of any one star the past motions of every star in the universe, and thus of every planet that wheels around these stars, and of every moving thing upon these planets."

J. W. MACKIE.

### ABNORMALISM.

Many Spiritualists seem to think and act as though everything they say or do should be more or less under the control and guidance of departed spirits, even to the most trivial affairs of every-day life. It is painful to the sacred feelings we have for the loved and lost from our outward sight, to hear mediums asserting that they have had communications from them, on subjects in which they felt no interest in this life, and undoubtedly feel less in the sphere beyond.

Some think that all teaching and knowledge must come direct from the angel world, to be of any use or benefit to progressive minds, as if the rich and varied experiences of this life were of no account; not knowing that these are the true sources of knowledge—the great book of Life, open alike to men and angels—and that many spirits are compelled to return, and learn more of the experiences of this earth-life, before they can be prepared to enter upon the higher planes of a more spiritual development. The opening up of communication between the two worlds is for mutual benefit to each, of teaching and being taught. For, when we consider that more than one-half of earth's inhabitants die prematurely, with little or no experience of this objective, material existence, we find it a law of necessity that they must return, in order to know what can only be learned from the conditions and experiences of this mundane sphere. It has ever been a belief, among many of different nations and creeds, that the living may benefit the dead, so called; and many are the prayers and ceremonies that have in all ages been given and performed for the good and repose of departed spirits. All mediums should feel it a duty and a pleasure to assist all undeveloped spirits to progress to higher conditions, who may come to them for the light they can get nowhere

else; and not rudely say, as to a beggar, when asking for bread, "Go away, and do not trouble us any more." We should be as willing to help others as to be helped ourselves. We cannot hope to receive except as we give; this law is as true in a spiritual sense as in any other; and the more we are animated in all we do with the spirit of Divine love, the more we shall receive of true goodness in goodness and spiritual unfoldment.

Abnormalism, or unconsciousness of the mind, while speaking or writing, has its uses; and through this condition have many sublime truths been transmitted to us from higher spheres of life and thought. But, because this is so, it is not intended that we should not use our own faculties in the pursuit of knowledge, even of the most spiritual kind; since we can only know of a truth by the demonstrations of our own senses and perceptions. Inspiration, like the sunlight, only serves to reveal more clearly what is already stored up in the mind; which, like a temple, if well provided with windows to let in the light, and well filled internally with things useful and beautiful, or if only with dust and cobwebs, will be made to exhibit its interior furnishings with supernatural brightness by the infusion of illuminating rays. Words of inspiration are often but as a stream of sweet music, stirring only the emotional part of our nature, and, like heat without light, do not instruct; but when the proper elements are blended, as in the sun's rays, we may be lifted up, and our minds and hearts made to expand by love-emotions, while our intellects are improved and strengthened by scientific knowledge and research.

As it is at spiritual circles that many investigate the phenomena and truth of spirit intercourse, I will make a few suggestions, that have proved to be very beneficial in conducting them properly, and with good results. We are told by spirits that the best number for a circle is twelve, of equal numbers of each sex, seated around a table, men and women alternately; with joined hands, sitting quietly, singing some gentle melody, and awaiting in a passive manner whatever developments the spirits may think proper to make. Every circle should have some one of their number (not the medium) to act as chairman to direct the proceedings; and if a spirit is found out of order in any way, or taking up too much of the time, (a sitting should never exceed two hours), he should just as quickly be called to order as any one sitting at the table; for the spirits are there to learn, as well as those in the form.

Spiritualism would lose much of what is objectionable to many intelligent minds, if stripped of the charlatanism of some of its mediums and adherents, and appear the angel messenger it is, going throughout all the earth proclaiming the everlasting gospel of peace and good-will to men.

L. H.

### Letter from New York.

DEAR FRIENDS!—Please accept the accompanying songs as a token of my grateful remembrance of my friends in the grand progressive movement. The aid and co-operation I found in them to keep on the work is ever present in my memory. It has been my pleasure to take by the hand here, on these Atlantic shores, Judge Edmonds, A. J. Davis, Robert Dale Owen, Warren Chase, and Drs. Hallock and Fishbough; to listen to Frank White and Mrs. Burns, two excellent speakers in our cause; and to meet at seances with numerous mediums, friends that are influencing the people in all directions, and changing the religious ideas of the world. It devolves upon you, friends on the Pacific coast, to say whether your influence, also, is to weigh in the scale, or be wasted in efforts for selfish interest or for individual ambition.

I have found in O. B. Frothingham one of the finest minds in the field of progressive labor: a Theodore Parker in views, a Bellows in rhetoric, and a Perkins in earnestness. His audience is made up of Spiritualists and Radical Unitarians. He teaches practical Christianity, with Christ a brother man—a religion of living facts, pervaded by the highest of noble sentiments, *Charity*; every day has its duties, every impulse its purpose, every desire its answer somewhere; everything its use; all creation is a *miracle*; in all is God, Nature, Our Father or Begetter.

My mind is often with my California spiritual friends. My labors here are not without an object for them. My desire is that our ranks may be filled with the best minds, to lead others to a knowledge of the great truths of Spiritualism. We are beginning to be understood—to take our place, not as a germ, but like a sentient being, and one of such strength and power that we are finding ourselves involved in not merely quiet action, but Herculean labors. The Augean stables of bigotry, creed, superstition, and prejudice are to be purified by Spiritualism, by letting in the light of truth. See that you are not lacking in your duties toward it. "Let your light so shine before men, that others, seeing you, may go and do likewise."

Respectfully yours,  
J. H. ATKINSON.

PEDANTRY crams our heads with learned lumber, and takes out our brains to make room for it.

### Women and the Ballot.

The following is an address to the women of New Jersey. It will be read with interest by the women of the whole country:

#### WHY YOU SHOULD VOTE.

1. It is right. Voting is simply expressing one's choice of a representative or ruler. Women as well as men have a right to express that choice.

2. It is right according to the Declaration of Independence, which declares that all governments derive their just powers from the consent of the governed. Women are governed without their consent.

3. It is constitutionally right. There is nothing in the Constitution of the United States opposed to woman's voting. The words *male* or *female* are not found therein—but *people, persons, and citizens*. Are women people? Are they persons and citizens?

4. The spirit of the age demands your vote. All over the world the people are rising against tyrannical institutions. You are living under laws, many of which are the relics of a past tyrannical age.

5. It is truly democratic. Democracy is a government of the people.

6. It is truly republican. A republican government is made up of representatives voted for by the citizens. Women are citizens, and it is true that for one class of citizens to deprive another class of the right to vote, as the men now deprive women.

7. Voting would make you more independent. Your feeling of dependence on men is proverbial. You are legally helpless, and men know it, and are apt to take advantage of it. Your relief is the vote.

8. Voting is the foundation of all other rights. With the ballot you can redress a thousand wrongs, and follow your own course. (1.) As to property, once on an equality with man, as the ballot would place you, you could help enact such laws as would enable you to hold and convey property like men, and it be transferred as you now are.

(2.) As to business, new avenues would open to you. You would vote on business questions, and be gradually and responsibly assuming an avocation that men choose. (3.) You could vote yourselves better wages than you now receive. (4.) As to education, you could vote yourselves a better one, and find more use for it. (5.) You would be relieved, if you chose, from the curse of fashion; you would have something to do beside dress, and could adapt your dress to your business without leave of men. More active pursuits would follow, and your sex would generally be relieved from the diseases fashion has inflicted on you.

(6.) As to your children, the mother would acquire the same right in, and control over, them as the father.

9. You are capable of reading, understanding, and enforcing the laws, but your ignorance of the government is proverbial. You have no inducement to study the law, but the ballot will bring that inducement.

10. Some of the greatest minds in the Church and State are satisfied, and are teaching, that you ought to vote.

John Simpson, of the M. E. Church, said, "I believe that the great evils in our large cities will never be conquered until the ballot is put in the hands of women." He further says, "The mothers of the nation, who are the best of our race, should be taught to save their sons and husbands from ruin."

John Stuart Mills, in Parliament, said, "If women are not raised to the level of men, they will men down to them. The two sexes must now rise or sink together."

Hon. B. F. Wade, U. S. Senator, said, "Any argument that has ever been advanced to prove that males should vote, applies with equal, if not greater force, to prove that females should possess the same right."

Major General Saxton says, "I pray God that woman may soon be admitted to her proper place, (at the polls,) where God intended she should be, and from which she has been excluded by the wrong, brings sorrow and misery to the race."

Mrs. Beecher Stowe says, "Women should be represented in the State by their votes."

John G. E. Sewall, Boston, asks, "Why have women any less right to vote than men? I can see no sufficient answer."

The Ohio Senate report states that "prohibition of female suffrage is not only a violation of natural right, but equally at war with the fundamental principles of the Government."

Hon. E. D. Culver, of New York, exclaims: "Tell me that a woman like Martha Washington is not fit to have a voice in the Government that rules over her and her children!"

11. It is no new thing for women to vote. The women of New Jersey formerly voted for a series of years, and were only deprived of the privilege by the illegal enactment of men. In some States, they now vote on special questions.

Orthodox Sunday Schools for Spiritualists' Children.

BY LEO MILLER.

What liberal mind, that has given the peculiar nature and condition of childhood any serious reflection, but has been astonished and pained to see with what thoughtlessness many Spiritualists and friends of progress send their children to Orthodox Sunday Schools? Childhood is the most impressionable period of life. It is of all others the period of authority, the faculty of Veneration (Faith) is predominantly active, and the lessons we are taught at this period take deep root in the tender soil of the soul, never to be eradicated except through a "feverish conflict of hopes and fears." Those of us who were early schooled in Orthodoxy, and have come out from the conflict spiritually scarred and battle-worn, can fully appreciate how desperate is the struggle with these hobgoblins and myths of superstition.

Why then should we deliberately subject our darling children to the bondage of superstition and fear, when we know that it will mar their present and future happiness? "Ah," says the thoughtful parent, "we have no Progressive Lyceum to send our children to, and we want them to have company and do as other children do, and go somewhere to school on the Sabbath; but we are careful to give them an antidote to the poison of superstition and error when they come home."

The reaction of mind produced by the "antidote" is little less injurious than the poison itself. It teaches the child distrust, disrespect, disobedience, and deceit. It must of course distrust the opinions of its teacher, or its parent, though both in some degree share in its want of confidence, and consequently want of respect. It cannot reason as an intelligent being, and learn to form an intelligent opinion of its own. It receives its lesson authoritatively, and it sends its doctrine of superstition, the child responds affirmatively with well-dissembled looks of simplicity and hypocrisy, and alas! too often to receive fresh encouragement from its thoughtless parents to con-



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## TO CORRESPONDENTS.

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## "THE ATONING SACRIFICE."

Why, then, is the death of Christ so important? Why is so much prominence given to it in the Scriptures? Why is it of so fundamental consequence in the Christian system? Whatever may be said of other considerations, as giving importance to the death of Christ, there are two which demand our serious attention. First, the dignity of the sufferer. It is Christ that died—Jesus Christ, the anointed Savior; and He is the Son of God—divine—God over all—God manifest in the flesh. Second, the end to be accomplished by His death. Not as a martyr did He die, not merely as an example; but as a sacrifice for sin. Christ died for the ungodly—in their stead, to atone for their sins. If anything is clearly revealed in the Scriptures, and written as a subtitle, it is that Christ died no common death, and for no common purpose, but as an atoning sacrifice for the sins of the people. He came to put away sin by the sacrifice of Himself, a ransom for many, as it is written, "He hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in Him."—1. e. a sin-bearer and a sin-offering for us. His own self bear our sins in his own body on the tree. Christ died to make an atonement. He is the propitiation for our sins—for when we were yet without strength, in due time Christ died for the ungodly. He is the Savior. Let us embrace Him by faith, and trust in Him as our Savior.—M. Y. Observer.

We quote so much of the language of the orthodox *Observer*, for the purpose of remarking that it is strange so much should be required of the sinner, according to Calvinistic orthodox teaching, in order to insure his salvation, after God Himself has borne his sins for him, and their penalty likewise, by being crucified in the flesh. If Jesus is God, and has appeased Himself and atoned for our sins, what more can we do to complete the salvation which has been so fully secured to us? Godly or ungodly, we are sure of heaven "through the atoning blood of Jesus." It seems to us as a work of supererogation to vex the Almighty with prayers for that which He has already granted us. Above all, it appears like impertinence in us, to try to merit salvation by anything that we can do, after the ineffable sacrifice which, it is said, has been made for us.

The whole scope and purpose of this doctrine of atonement is, to give employment to a class of interpreters, who are no better able to explain its meaning, than their hearers are to understand it. The absurdity of the dogma, judged by all the reasoning of which the most logical mind is capable, renders the foolishness of preaching still more manifest, if possible, than it is made by the doctrine of election. This latter is certainly useless, if the former be accepted. For if the sacrifice of the cross was made for all, there can be no election. Saints and sinners are all saved, whether they will or no. And this without any merit of their own, but "through the merits of His atoning blood."

The spectacle of an offended God becoming reconciled to those who have offended Him by allowing them to kill Him, must be very edifying to those who can believe in such a monstrosity. But to the thinking logician, the absurdity of the proposition is so apparent, that argument against it is superfluous. And even if Jesus were in an especial sense the Son of God, the difficulty is in no degree lessened. Considering Him as a man, we are still at a loss to discover in what consists the efficacy of His death in promoting reconciliation or in saving other men from the consequences of their acts. But, contrariwise to the statement of the *Observer*, if we consider him in the situation of a martyr, dying for the sake of his cause, and sealing with his blood the sincerity of his convictions, the case is entirely changed. We can reverence his life and his memory with brotherly affection, and cherish the example he afforded us in our hearts. Divested of all pagan superstitions in regard to the Trinity, the puerile atonement, the miraculous conception, and kindred absurdities, the character of Jesus of Nazareth is one worthy of all acceptance and consideration. He may then be received for an example on the same footing as all other great reformers and benefactors. He may be ranked with Socrates and Pythagoras, Confucius and Apollonius, and with every ancient and modern prophet and seer who has benefited mankind. For, the death of one good man is of no more import than that of another, and produces no more effect upon the destinies of the race. The mere death of the body has no more significance in the case of one man than in that of another. But the *life* of every man has more and deeper significance; and it is because this fact has been so unaccountably overlooked by the professed followers of Jesus, that they have run into the extreme of placing so much stress upon the merits of his death. We shall free them of this error by-and-by, and of all others having similar origin and like effect upon the mind.

The *Boston Investigator* has commenced its thirty-eighth volume; and yet it has all the vigor and boldness of earlier years, with no signs of decay, intellectually or otherwise. It is the most searching critical publication, and at the same time the most temperate and dignified, in the United States. The keenest sarcasm and most irrefutable logic pervade its articles; and we are often compelled to acknowledge the strength of its arguments, while we dissent from both its premises and conclusions. It is a free-thinking and free-speaking journal, in the fullest sense. The subscription price of the *Investigator* is \$3.50 per year; two copies to one address, \$6.00. Josiah P. Mendum, 84 Washington street, Boston, is the publisher, and Horace Seaver the editor.

ONE Elder McCarty, in the *Pacific Gospel Herald*, quotes the old exploded interpolation in Josephus' "Antiquities of the Jews," in relation to Jesus of Nazareth, as though it were an accepted authority among Bible commentators—which it is not and never can be.

## CATCHING MEN WITH GUILF.

The Rev. J. S. Wylie, in a sermon delivered before the Presbytery of San José, recently in session, uttered the following language, which we find reported in *The Occident*, the Presbyterian organ of this city:

"To make full proof of the ministry requires a judicious adaptation of the truth to the special wants of the hearer addressed. The minister of Christ's Gospel need not relinquish the use of that ordinary common sense with which all men are more or less endowed, and which, in its proper place, will deliver any from a multitude of follies. Communicating God's truth, like every other employment, has its peculiar conditions. There are themes more appropriate on one occasion than others. It does not subserve the end of enduring success to dwell too exclusively on any single aspect of the truth, however important or essential it may seem. The skillful angler adapts his bait to the known tastes of the fishy denizen of the brooks. If one *artifice* will not succeed, he adopts another with patient zeal. And he who fishes for men should be no less wise in his attempt to save their souls. It is utterly vain, for instance, to bring up old dead issues in the pulpit, and waste precious time in their discussion or refutation. The questions which have hold upon men's present and admitted wants are sufficiently numerous and weighty to occupy the time and the understanding. Let the antiquarian or the historian disinter these venerable skeletons of controversy long passed away; but for today's needs, let us speak in a plain, excellent way, and none can wisely sacrifice its influence for issues which fail to stir the popular heart. Generally, it is safe to affirm that in these adaptations of God's truth to men's present wants, too little effort is made to bring home its realities to the conscience and convictions of the hearer."

We are aware that only a certain portion of truth can be safely communicated to the minds of men at a time, as they are capacitated to receive and assimilate it; this is philosophical and natural. But adaptation of the truth is another and a quite different matter. We can perceive no good and honest reason why the truth should not be imparted in its pure and unadulterated state, if imparted at all. Adapting truth to men's prejudices, and passions, and desires, is like concealing drugs in a sugar coating, or diluting them with water, that their true nature may not be discovered before they are swallowed. It may be safely assumed, that the mind which cannot perceive and receive truth in an undiluted form, is not prepared for it in *any* form, and will not be profited by its administration from the lips of crafty preachers or any one else. Only falsehood needs to be clothed with specious forms, in order to insure its reception by the minds of the unwary. Truth has no necessity for sugar-coated concealment. To those who are in a suitable condition of mind to receive it, it is welcome in all its strength, and fullness, and beauty. Its application and administration may be made to such in the broad light of noonday, and it will be received with joy.

The simile of the angler, with his bait prepared and adapted to catch unwary fish, is an unfortunate one for the preachers of old theology. That which needs artifice to induce its acceptance by reasoning beings, cannot be either good or healthful for their mental constitutions. Though the Apostle felt justified in his own conscience in using guile to catch proselytes to his doctrine, yet he professed to have "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending himself to every man's conscience in the sight of God." Rev. J. S. Wylie and other modern apostles, however, feel compelled, by the dangers that surround their craft, to adapt the truth to circumstances, instead of manifesting it in all its fullness, and "commending it to men's consciences." The only natural conclusion that can be reached, in their case, is, that they have not the truth, and wish to pass off an adaptation of their own, which may prove more palatable to the intellectual appetites of man, than the undiluted, unadulterated truth, in its simplicity and purity. They try to "catch them with guile," and with one artifice or another persuade them into accepting them as guides in religious opinion, and into paying them munificently for their guidance. The "adapting of the bait to the known tastes" of the people is most assiduously practiced in orthodox preaching at the present day. No other method can be pursued with safety to the craft of priesthood. The simple truth, if permitted to reach the people, would soon "make them free" from orthodoxy, bigotry, and superstition. It shall be our aim to publish it to all who will hear, without "artifice," and without attempting to adapt it to the peculiar "tastes" of any class. To those who really love truth, it can never be distasteful, and need never be disguised.

THE PUBLIC SEANCE, at Central Hall, on Sunday evening last, was well attended, and a large number of excellent tests were given by Mrs. Foye. Her lecture, preceding the manifestations, was an interesting explanation of some phases of spirit communion. The Trustees of the new Association have done well to institute these Sunday evening meetings, and we are of the opinion that they will result in much good.

FATHER BEESON, the Friend of the Red Man, sends us from Oregon a copy of his memorial to Congress on the Oregon Indian war claims, with a request that we publish it in the BANNER. We regret being obliged to decline doing so, from want of space. The document is too long for our paper. Father Beeson's labors for the Indians are praiseworthy and devoted.

THE EFFICACY OF PRAYER.—The *Pacific Gospel Herald* gives, among other examples of the effect of prayer, the sun and moon standing still at the request of Joshua, and the one hundred and eighty-five thousand Assyrians waking up in the morning and finding themselves all dead corpses! "Let us pray."

DEGREE COUNCIL.—The Chiefs of the Improved Order of Red Men have lately organized 'Tahoe Degree Council, No. 1. The following are the officers: Sachem, B. V. Raye; Senior Sagamore, J. B. Pilkington; Junior Sagamore, J. Silver; Chief of Records, R. Neunswander; Keeper of Wampum, Charles Combs.

THE FRIENDS OF THE LYCEUM will notice that its sessions are now held in Central Hall, corner of Market and Second streets, Sunday afternoons, at 2 o'clock.

MR. FRANK GOULD is requested to call at this office.

## THE INSANE.

"The Insane Asylum at Stockton," writes a correspondent to us, "will now compare favorably with the long established institutions at Worcester and Hartford." The grounds, we know, are admirably located—one of the most delightful spots in California. The new portion of the building designed for female patients is rapidly approaching completion, and will be ready for occupancy the first of June. There are now in the Asylum eight hundred patients, about two hundred and twenty of whom are females. Under the superintendence of Dr. Shuttleff, each department receives constant, careful, and judicious attention. The complaints of a few years ago are no longer heard. Forty patients have been brought to the Asylum during the month of April.—*The Occident*.

In these days of Knappism, it is gratifying to know that the victims of religious excitement will be provided with so attractive a home as the Lunatic Asylum at Stockton, and that additional accommodations have been made for the large increase expected from Knapp's ministrations. But that the complaints formerly made against the management are no longer heard is due to "constant, careful, and judicious attention" on the part of the Resident Physician, we do not believe. Facts in our possession contradict the assertion *in toto*. The insane cannot speak for themselves, and if no one dares speak for them, the management of the controlling powers will forever be unchallenged. One of the matrons informed us that the patients are frequently ill-treated by the assistants, and that, to her knowledge, one wife had been unjustly detained in the institution at the instigation of her husband, she being in the full possession of all her reasoning faculties.

Eight hundred lunatics! And yet, according to the local reporter of the *Alta*, the veracious and philanthropic Fitz Smythe, alias Albert S. Evans, there ought to be three or four times that number at present inmates of the Asylum. For, according to Evans, Spiritualism makes a lunatic daily; and, as there are three hundred and sixty-five days in a year, and the Asylum has been in existence upwards of fourteen years, there should be more than five thousand Spiritualists in the institution at this time! On the contrary, however, there have not been, in the aggregate, since its foundation, even according to the biased report of the present Resident Physician, more than fifty-seven patients, whose insanity was attributed to Spiritualism! We have every reason to believe that even this figure is exaggerated, and that prejudice has assigned the wrong cause in a great proportion of these cases. If an inability to tell the truth be a sign of insanity, Fitz Smythe Evans should have been an inmate of the Asylum long since.

## Radical Unitarian Opinions of Spiritualism.

We read in the *Liberal Christian* of April 18th, that a meeting of the Liberal Christian Association of New York city was held April 13th, at which the members spoke freely upon the subject of Spiritualism. The above named paper gives an epitome of their remarks, as follows:

"The general impression was, that, notwithstanding the crudeness of Spiritualism as a body of thought, the many disgusting performances which have been enacted under its name, the total unsatisfactoriness of it, and its preposterous claims, as a movement it is doing far more good than harm, and is preparing for a higher faith and nobler style of life in thousands of places and hearts; and the efforts making by the leading Spiritualists to reform abuses and improve the character both of its teachers and teachings deserve commendation and awaken hope. Dr. Chapin remarked upon the essentially unspiritual character of our popularly called Spiritualism; and that the movement seems to have sprung not from faith, but from the want of faith—an unwillingness to believe in a spiritual existence if the demonstration is not knocked into the senses. Dr. Osgood was most troubled by the absence of God in the system, and from the spheres as described by mediums in cloud of inferior spirits seems to have obscured the brightness of the Great Spirit. Rev. Mr. Mellen most regretted the ethics of Spiritualism, especially as they have been placed in practice, in associate views of the sacred relations, and in a subtle, demoralizing influence upon those most interested in it. Rev. Mr. Corning rejoiced in what it was doing to open men's minds to new light, and to prepare the way for worthier views of God, and life, and duty. It is pulverizing the soil of this country for a better crop of faith and deeds in the future. Mr. Chadwick was sometimes amused by the way the Spiritualists talk about some of the elements of their belief, as though they were peculiar to that system, when they are common to all liberal thinkers, and as old as Christianity. Mr. Blanchard discussed the phenomena of it, but was not prepared to accept its assumptions. He gave interesting statements of many Spiritualists, and was satisfied that the movement has its good side. The others did not join in the conversation."

## Grove Basket Meeting of Spiritualists.

The Spiritualists of San Francisco will hold a Grove Meeting with the Progressive Lyceum, at Sausalito, on Sunday, May 31st, leaving San Francisco in the ferry steamer at 10 o'clock in the forenoon. The price of tickets for the round trip, including admission to the monthly Social on Tuesday evening, June 2d, at Central Hall, has been fixed at one dollar. This picnic will be rendered doubly interesting by the exercises of the Lyceum in the open air, their marches with flags and banners, and their usual songs and recitations as in the hall. A band of good musicians will be in attendance, on the steamer and at the grounds. The children of the Lyceum will receive free tickets; but children not connected with it will be charged the usual fare—twenty-five cents each way. Adults are expected to bring refreshments. Tickets may be obtained to the officers of the Lyceum at Central Hall, and at the steamer on the morning of the picnic. Baskets may be left at Central Hall on Saturday evening previous, and will be conveyed to the steamer free of charge.

OUR associate, Mr. Todd, is at present on a lecturing tour in the counties of Los Angeles and San Bernardino, accompanied by his wife. It cannot be said of our speakers, that they "care for the things that are of the world, how they may please their wives," nor of the latter, that they "care for the things of the world, how they may please their husbands," when both will put themselves to inconvenience and trial, for the sake of advancing the cause of truth. The married in our ranks, Paul to the contrary notwithstanding, will leave home, friends, relatives, wives, and husbands, or together brave the dangers of travel by sea and land, to convey the glad tidings of great joy which Spiritualism brings.

CURE FOR DYSPEPSIA.—The doctors say dry food is best in dyspepsia. We would recommend the study of sectarian religious papers. It will kill or cure, for they contain aliment dry enough to do either—drier than dust.

## THE SUNDAY LAW AND THE GERMANS.

MUST TRY AGAIN.—The present Sunday law is obnoxious to many of the proprietors of our penny whistle theaters, and they have tortured their brains most shockingly to find some loophole through which to crawl. The road, however, proves dark and thorny, and naught but failure and dismay have hitherto attended their labors. They fondly hoped to find an ally in Judge Provines of the Police Court, and piteously appealed to him for a decision that would render the law an indefinite affair, and conviction under its provisions impossible. But how easily are those hopes crushed, when the incorrigible Judge declares for that plain common-sense construction of the law that quiets the din of their noisy amusements, and shuts the doors of their exhibition-halls on God's holy day!—*California Christian Advocate*.

JUDGE PROVINES has confirmed the opinion of those who knew him best, when they said he would decide in favor of the existing Sunday law. No important principle was urged by its opponents, and only personal and political influences were brought to bear upon him, with hope that they might be suffered to determine the case in favor of those who desire to do their own pleasure on the holy day. Still, those who have been called upon to withstand these influences, when they come in so heavy a tide, know well that they are very difficult to resist, and Judge Provines deserves the hearty commendation of all lovers of good order, because of his firmness. It is not probable that any appeal will be taken, for it is pretty well understood that the Supreme Court would affirm the decision.—*The Occident*.

God's holy day, indeed! Have we not time and again informed you that there is not even Bible authority for the sacredness in which you hold the day called Sunday, and that the real Sabbath day of the Bible is Saturday, which the Hebrew followers of Moses religiously keep as the Sabbath to this hour? Does not the *Advocate* shamelessly utter a lie, when it calls Sunday the Sabbath instituted by Moses?

With Judge Provines' administration of the Sunday law as he finds it, we have nothing to do. It is against the law itself that we protest, and shall continue to protest, until a modification of the same be made. We advise the Germans, if they wish to enjoy their Sunday evening recreation, to pay their fines with cheerfulness, so long as the law is sustained by the Courts, and until its opponents become strong enough to secure a change in its provisions. But we would also counsel them to continue working for its repeal or modification, and to unite their efforts with ours to that end.

FEMALE SUFFRAGE.—The new law, allowing females to vote in Church elections, was reduced to practice a short time since in one of our city churches. The annual election for Trustees of the Alanson M. E. Church—Norfolk street—was held on Monday evening, March 23d. Though there does not appear to have been much of a contest respecting the candidates, there was a great rallying of the female voters. There were three Trustees to be chosen, and only four candidates in nomination. Of these, one received no less than 439 votes, showing that a great number of voters in attendance, most of whom were females.—*New York Advocate*.

What would old Paul say, could he witness this unorthodox innovation in the Church? We believe he can and does witness it; but it is altogether probable that his views on woman's rights have undergone a great change since Anno Domini 59. About that time he expressed his opinion in this style: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." (1 Cor. xiv. 34, 35.) Verily, old things are passing away, and all things are becoming new.

MESSRS. A. ROMAN & Co. have placed on our table Andrew Jackson Davis' new work, "Memorial of Persons and Events," and Dr. A. B. Child's "Christ and the People," for which they will please accept our thanks. Both works are for sale at their bookstore. Of Dr. Child's work it is sufficient to say that it is the most remarkable book upon a religious subject that has been written during the century. A. J. Davis' new book is a diary, kept by himself for the past twenty-two years, of all important events and opinions connected with the progress of Spiritualism, and the names of persons whose acts or opinions have had any bearing upon the subject. The words of opponents are here recorded for all time, and for the judgment of posterity. The reader will find much information in the book that is valuable for reference, and for confirmation of facts in the history of Spiritualism.

DR. C. H. DEWOLF, his friends will be glad to learn, has been delivering a course of lectures upon Physiology and Theology in the lower country of Los Angeles and San Diego counties, which was largely attended, and very popular. He resides at present near San Diego, and his health, as well as that of his family, has greatly improved. He describes his late "tussle" with old Theology and its representatives in exceedingly humorous terms; but his letter on the subject is too long for publication.

The New Bedford *Mercury* says that Boston, in refusing to open the reading-room of the Public Library on Sunday, under proper restrictions, "will strain at a gnat while it swallows some enormous camel."

The same here and everywhere, under the operation of a Sunday law. An "enormous camel" is swallowed by San Francisco every Sunday night, in the shape of two or three hundred dance-halls and drinking saloons, while the little "gnat" of a German theater is "strained at."

THE FIRST WEEKLY SOCIAL of the San Francisco Association on Tuesday evening last was a friendly interchange of sentiments and feelings on the great objects of the Association, and a pleasant revival of old associations in the minds of those present. The ladies were particularly well pleased with the evening's enjoyment. Every Tuesday evening there will be a return of the same opportunity for all the members who wish to pass a pleasant evening with their friends.

"G. C. T." should have communicated his full and real name to us, to insure the publication of his article. Our rule is, not to print anything, no matter how well written or important, without knowing who and what the author is. We shall adhere to the rule in his case.

DR. H. A. BENTON is requested to call at this office.

AN INDISPENSIBLE CONVENIENCE.—The little reference-paper called *The Guide*.

time in this course of mental prostitution and deceit.

Could these fond parents see the irreparable injury they do their children by such a course of religious training, they would stand appalled and self-condemned, and regretfully confess to the conviction that if our liberal friends feel that they must let their children go to Orthodox Sunday Schools, it could be far better to let them go to the convulsion, and wait till a maturer period, and then seriously set about the Herculean task of eradicating the noxious weeds that have overgrown the Eden of the soul. But such a course is next to impossible. He who is not for, is against. If you could maintain silence on these questions in the presence of your children, or successfully evade their thousand-and-ones inquiries, it would be construed into their denial, or else they would conclude that you were stupidly indifferent on subjects of the gravest importance.

No, the better way is the amnest way, and the most desirable. Wisdom approves it, and Love delights in it. When the first day of the week comes, if there is no Progressive Lyceum, or other liberal Sunday School to take your little ones to, organize a "family group," read aloud the instructive lessons and stories designed for children in the *Lycium Banner*, or from the Children's Department. In the *Banner of Light*, go through with the "Silver Chain recitations," and singing the beautiful hymns and songs to be found in the *Lycium Manual*; and conclude with a half-hour conversation on the lessons you have been over.

In this manner will the "family group" become an unbroken chain of affection, progressing in wisdom and love, and the little ones, instead of manifesting distrust and deceit, will grow up lovingly faithful under the admonition and nurture of truth.—*Banner of Light*.

## Church and State.

We have never been an admirer of that type of religion which refuses to preach the gospel outside of frescoed cathedrals, with velvet-cushioned seats, nor do we believe that piety must be confined to the penury. While we are opposed to crowding the ecclesiast into a seven-by-nine hovel, and feeding the furnaces of his Christian fervor on bacon and greens, we are equally against pampering and cultivating an aristocracy of prelates, to be supported by fat livings kept up by taxes or tithes levied on the poor. The church system of England is kept up in this manner, and is oppressive: in Ireland it is still more so, owing to the fact that not one Irishman in five attends the church for which he is taxed. As the law of tithes now stands, the peasant who pays his tithes upon the peasant, and if he does not pay, the parson can (and often does) sell the poor man's cow or pig for tithes, and then add the proceeds down to his dinner of fish, fowl, and fowl, and thank God that he is not as other men.

This is one of the prime causes of Penitentialism. The Irishman who lives in America, enjoying the freedom of worshipping God where he likes, and paying no dues toward the support of the Church save when it suits his convenience, is a free man. In Ireland of the blessings he partakes. Naturally, they wish to enjoy similar privileges, and if they cannot obtain them by pleading, as they have done for centuries, they will resort to brute force. The English people have been denied a system of popular education like the American, but some day the English sovereign will find that the system of ignorance has sprouted into trees of violence that can never be eradicated. The Bourbons cause to keep the French people *sans culottes*; they awoke one fine morning to the fact that they had *sans culottes* rulers to their hearts' content.

Under a free government like ours, there is no danger of the behavior of the Church being an arm of the Government. It is only in monarchies that Church and State are linked together so that the pulpit may flaunt the crimson lie that monarchy is a divine right. Thank the God of nations that our republic is founded on the broad principle of human right, securing alike the temporal power of priests, and the despotic mastery of kings. The free American bows his knee only to the Great Jehovah, and recognizes no lawgiver above the Continental Congress.—*Nevada Gazette*.

## The Spiritualists' Jubilee.

Twenty years ago, the 31st of the last month, dates the commencement of the spiritual manifestations to the Fox, Hydes, and Myers, at Rochester, N. Y. On the 31st ult. the Spiritualists held "jubilee" meetings in various cities, and among others, at Boston, in Music Hall, which is the largest hall in the city. In the afternoon they had an exhibition of the "Children's Lyceum." The great hall was not large enough for the occasion, though a fee of twenty-five cents was required for admission. The hall was decorated with various banners. On one was a representation of an old meeting house in a very dilapidated condition, with the steeple tumbling down into a mass of ruins. Just in front of the old house was an old grave sinking down into the ground, with old, leaning, moss-covered stones at each end. On the foot-stone were the letters "G. T." on the other stone, "Tight-jacket old Theology rest in peace." Underneath, on the banner, was the following:—

"Hark! from the skies a joyful sound;  
Our ears attend the cry  
Old errors, cease and view the ground  
Where you must shortly lie."

On another banner was the following:  
"Broad is the road that leads to life,  
Old errors, cease and view the ground;  
But error shows a narrow path,  
With here and there a traveler."

On another, the following: "The stroke of death is but a kindly frost, which cracks the shell, and leaves the kernel room to germinate. What consummate fools this fear of death hath made us!"

On another conspicuous banner was the following: "The fear of the Lord is the beginning of folly."

It is a settled fact that Spiritualism is most emphatically *anti-Christian*.—*The World's Crisis*.

## Theodore Parker.

"NO WEAPON FORMED AGAINST THEE SHALL PROSPER."—A writer in the *National Baptist* states the following:

"The other day we ransacked the bookstores of Philadelphia for a single volume of the writings of Theodore Parker in vain; not a volume was to be found. Indeed, the particular volume we were in search of, was, we were told, out of print. The fact was a suggestive illustration of the general character of the destructive philosophy. Theodore Parker leveled his genius, his learning, his wit, his eloquence, at evangelized religion. Placed by place by place, to scrutinize, and then threw away, the Scriptures. To-day the second greatest error of the continent has not a copy of his books in its stores, and his influence and himself are ignored by the bulk of society."

The above facts prove to us the popularity and permanency, rather than "the ephemeral character" of Mr. Parker's writings. He wrote many books and sermons, and they have all been bought up and read, which cannot be affirmed of "evangelical" works, hundreds of which are to-day forgotten and mouldering on shelves or in garrets. But no sooner does one of the books of the *Investigator* appear in print, than the whole edition is immediately purchased, thus proving the great power of "his influence and himself." Few men, probably, who have lived within the last century, have done more to benefit humanity by attacking superstition and liberalizing the public mind, than Theodore Parker; and few men will be longer or more gratefully remembered. Though dead, he yet speaketh! In the influence of his rational teachings and upright life, and the wide-spread effect which they have produced is a strong confirmation of the truth of the remark that "the weapons formed against thee shall prosper." (Liberalism) shall prosper," notwithstanding Orthodoxy does its best or worst to overthrow it. We find it stated in the papers that Mr. Parker left upwards of a thousand manuscripts, some of which will soon be published.—*Boston Investigator*.

GROWTH OF SPIRITUALISM.—Amongst the proofs of the steady growth of Spiritualism, and of the unobtrusive manner in which it is making its way in different parts of the kingdom, we may cite the example of Wolverhampton. We are informed that for eight years a single individual stood alone there in his belief, and could not get another person in the town to listen to him on the subject, but that now there is a society of Spiritualists which numbers more than seventy members, and that there are others in the place, who, though not openly joining the society, are firm believers. Facts like this are very encouraging, and the making of them known to the public, through this Magazine, would be to render a real service to the cause.—*London Spiritual Magazine*.



## Metaphorical.

EDITORS BANNER OF PROGRESS.—At a Bible discussion in Saratoga not long since, a theological sage made the assertion, that the Amazon river was four hundred miles wide at its mouth; and that we might as well undertake to suspend a thousand such worlds as this upon a single hair, stretched across the river from bank to bank, as to try to prove that the Christians' Bible was not of Divine inspiration!

Yours,

REPORTER.

## REMARKS.

The Amazon river is not four hundred miles wide from bank to bank at its mouth, and neither could a thousand worlds like ours be suspended upon a single hair stretched across it; but that the Bible is a book directly and plausibly inspired by the Supreme Being is just about as absurd a proposition as either of the former. Your "theological sage," however, is always prolific in absurd metaphors, which have about as much relevancy and pertinency to the argument as the story of the man in the moon has to that of the vicarious atonement—neither having any foundation in fact.

Mrs. Lucy B. Huie, inspirational speaker, lectures every Sunday afternoon at Clinton, Brooklyn township, Alameda county, at the house of Mrs. Mary E. Beman.

## PHENOMENAL FACTS.

## Physical Manifestations.

The following report of manifestations occurring in Buffalo was originally published in the *Religio-Philosophical Journal*:

"Last evening, at our Lyceum Hall, after their public cabinet exhibition, Horatio G. Eddy and Amasa Payne held a private séance, at which both of the mediums were secured by a skeptic, who 'knew they could not get out of handcuffs,' and though each was firmly bound with their hands behind them, and with their manacles locked upon their wrists, the manifestations, viz: guitar floating in the air, playing upon the banjo, drum, fife, etc., went on as before, until the controlling spirit declared that if we wished the handcuffs taken off, we must strike a light, and place the mediums in the cabinet, whereupon the skeptic, holding the key of the handcuffs, saw them safely placed in the cabinet, with hands secured behind them, and returned to his seat confident that he had beat them this time." In less than ten minutes a call was heard from the boys to open the cabinet, and to the astonishment of those present, never having seen anything of the kind before, the boys came forth each with one hand at liberty, while with the other they were bound together—the left hand of Payne secured to Eddy's right, and requiring the skeptic to unlock the handcuffs, before they could 'go on their way rejoicing'—certainly as great a miracle as those of the olden time.

"Charles H. Read, of No. 10 Pine street, New York, was with us last week, and gave several very satisfactory private séances, at which he allowed himself to be held by skeptical ladies and gentlemen, and while thus held, with the gas light nearly out, his coat would be taken off, guitar floated in the air, banjo played, bells rung, etc., and chairs, stools, and solid iron rings hung upon his arms, while yet they were clasped upon the arm of the one holding him. He would also be tied securely, hand and foot, to his chair, hold rice or flour in his hands, and still the same manifestation would hold with the use of a cabinet; Mr. S. preferring to give his séances at private houses, and in the midst of his audiences, in order to give satisfactory individual tests of the genuineness of his mediumship."

The succeeding extract from the same paper gives an account of similar manifestations in Elgin, Illinois:

"I send you the following report, the truth of which I vouch for, as the same took place in my presence: 'The name of the medium is Frank Thayer. He is a gentleman of some 25 years of age, fair skin, light hair, weighs about 150 pounds, has fine mental talents, and, to all appearance, is a companionable gentleman, who enjoys life remarkably well. He resides with Capt. A. W. Whitney, his brother-in-law, in the town of Hampshire, Kane county, Illinois.'"

"Having learned of the remarkable manifestations in his presence, I and my wife went from our house in Elgin, to the residence of Captain Whitney, on the second Sunday of last month, and witnessed the following: 'Seven persons were present. The room was an ordinary-sized parlor, with a piano on the north side of the room. The piano was opened, and a common snare drum was buckled to the end of it. At the opposite corner of the piano sat the medium, with a guitar, sitting by his side holding his hands to see that he did not move. The medium also whistled throughout the performance, thereby indicating to all present that he remained in the same place. A guitar and two bells were also placed upon the piano at the most remote corner from the medium. The lights were then extinguished, and in the course of fifteen or twenty minutes, the various musical instruments were played, keeping good time.

"The drum and two tea-bells were played together, the piano and guitar were played separately. The tone of all the musical instruments was good; seldom or never heard better. Here the drum was unbuckled by some power and removed to the table, and my wife held the drum while it was being played.

"These exercises continued for half an hour or more. All who were present were fully satisfied that neither the medium nor any other person present in the party had anything whatever to do with the playing of the musical instruments. At the close of the dark séance, after lights were restored, Mrs. Fanny Young, a trance medium, said to my wife, 'There is a little boy present with you, who is attracted to you by a few drops of blood you have in a vial that came from him when alive,' and went on to describe the appearance of the child. The description was correct, and it was a fact that my wife had preserved a few drops of blood of the child, and keeps it as a memento of the darling boy."

## "Dawn."

A correspondent of an Eastern journal, in reviewing that somewhat remarkable novel, entitled "Dawn," which has recently made its appearance, utters the following radical sentiments on the social question, which, the reader can hardly fail to admit, contains no little practical common sense:

"Both husbands and wives are too exacting in their company of each other. We need other magnetisms than those with which we continually come in contact, in order to bring out our full natures, and develop all our powers. We want brothers and friends, as well as husbands; sisters and friends, as well as wives. We need more social life, and less jealousies; more unrestrainedness in society, and less infidelities (which would follow); more uprising toward the Divine, and less groveling to the animal. If a married gentleman addresses a married lady cordially, and they seem to enjoy each other's conversation and society, there are little (and maybe not very little) bickerings and jealousies on both sides. If the parties are unmarried, why, of course, they must be courting, and Madame Rumor's tongue is wagging as fast as ever it can. The fact of the possibility of a friendship, a Platonic love between the sexes, is wholly ignored by the mass, and yet there are many of the purest of these in our midst, untoward, and unknown even to the parties concerned. As sexes, we have feared to trust each other as much as we ought, and this condition is caused by our false education concerning these things.

"Let us educate the rising generation to see other ends in life than that of marriage, though that is just and desirable, when true; that there are other loves in the world than the conjugal, and just as earnest. Let us learn to have more confidence in our husbands and our wives, our brothers and our sisters, and believe it possible for them to be actuated by high and holy motives in seeking at times other than our exclusive society, if it is that of high-minded men and women; and not conclude that total depravity is the law, and ourselves the mere exception to it."

"Dawn," the novel above referred to, may be obtained of H. Snow, 410 Kearny street.

**WOMEN'S RIGHTS.**—Lucy Stone and Antoinette Brown Blackwell have again memorialized the New Jersey Legislature in behalf of women's rights. They ask that the Constitution of the State may be so amended that women may exercise their "right" to vote, and that the statutes may be so amended that married women may make a valid will of their property in the same manner as the men; that the widow may be entitled to a life use of all her husband's real estate; and that she may succeed to the ownership of the whole of his personal property. The memorial was referred to the Judiciary Committee, with an order to report at an early day.

## MARRIED.

"O married love!—each heart shall own,  
When two congenial souls unite,  
Thy golden chains instead with down,  
Thy lamp with heaven's own splendor bright."

In San Leandro, by Judge Smith, Mr. JOHN L. BOWEN to Miss LOUISE L. BOWEN, both of this city.

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320 Jessie Street, above Fourth,  
SAN FRANCISCO.

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TREAT ALL DISEASES WITH UNPARALLELED SUCCESS. We invite all in want of medical services to call upon us.  
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Hutchinson's Chemical Combination of Vegetable Oils, for beautifying and strengthening the hair; Liver and Anti-Dyspepsia Pills, Blood Syrup, etc., etc. These articles are purely vegetable, and for the purposes for which they are compounded, unsurpassed in efficacy.  
Orders and Communications sent to our address through Wells, Fargo & Co.'s Express, will be attended to.

## NEW SPIRITUALIST BOOKS.

A LARGE ADDITIONAL SUPPLY JUST RECEIVED, per steamer Colorado, at

**SNOW'S LIBERAL AND REFORM BOOKSTORE,**  
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Among which are the following new and valuable works by A. J. DAVIS:

ARABULA OR THE DIVINE GUEST.....\$1.00 20  
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WHOLESALE AND RETAIL,  
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Opposite the foot of Montgomery.

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Upon the ears of the Deaf who did not use  
**DR. STILWELL'S PATENT ORGANIC VIBRATOR,**  
Which fits into the ear, is not perceptible, and removes ringing noises in the head, enabling deaf persons to hear distinctly at church and public assemblies.  
A Treatise on Deafness, Catarrh, Consumption, Cancer, and Scrofula in its forms, their causes, and means of speedy relief and ultimate cure, by a pupil of the Academy of Medicine, Paris, sent free to any address.  
**CURES GUARANTEED ON THE PLAN—NO CURE NO PAY. No Mercury used.**  
**DR. STILWELL.**  
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INDEPENDENT CLAIRVOYANT,  
AND  
HEALING MEDIUM,

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## WOMEN'S CO-OPERATIVE UNION.

THE STORE OF THIS ASSOCIATION IS NOW OPEN IN Webb's Block, 39 Second Street, near Market. The employees are prepared to respond to applicants for work, also to receive orders from any who may wish garments manufactured.

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BY  
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MRS. SPENCE'S POSITIVE AND NEGATIVE POWERS.**

Prof. SPENCE—Dear Sir: I have raised one man from the dead with two boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the CONSUMPTION. They said he could live but a short time. I called his attention to your Powders. He took one box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a FEVER, and the Doctors gave him up, and said he must die. But I sent for two boxes of your Positive Powders for him about the time it went East, and on my return I found him walking about, and he is now to work for us, a well man.

Yours for truth,  
G. W. HALL.  
Dorset, Vt., August 27th, 1867.  
Prof. SPENCE—Dear Sir: I have had a case in which one box of your Positive Powders done wonders. It was a case of Mr. Phelps, a young man who had BLEEDING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced him to be in an advanced stage of INFIRMITY. He had not done any labor for six months. He called me to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday, and, strange to say, on Wednesday and Thursday he sneezed and coughed, and on Friday he was able to stand, and never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work up to this writing, and says he feels as well as ever in his life.

Yours, A. B. ARMSTRONG.  
York, Union Co., Oct. 6th, 1867.  
Prof. SPENCE—Dear Sir: I have worked such a perfect charm for that and OTHER THINGS which I have been troubled with for years, that I now send for a box of your Positive Powders for my wife.

Prof. SPENCE—Dear Sir: I have worked such a perfect charm for that and OTHER THINGS which I have been troubled with for years, that I now send for a box of your Positive Powders for my wife.

Dr. A. J. CORRY, of Great Bend, Penn., writes as follows: "I have a case of Catarrh, bronchial tubes affected and Lung Disease, not filling with air. I have given two boxes of the Positive Powders, and the Lungs now fill two-thirds of the way down. 'T'was a case of Catarrh, bronchial tubes affected and Lung Disease for three years, during which time I had not been able to labor. I have taken two boxes and half of your Positive Powders, and Catarrh is gone, and the Heart Disease much relieved, so that I can pick and shovel in prospecting for minerals. My age is 45 years."

Prof. SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattie M. Tyrell, (now Mrs. Hattie M. Stanbury, of Brooklyn, Iowa.) She had been suffering for years, FOUR YEARS, with Catarrh, and has not used them since, and you would not know that she ever was lame. Yours respectfully,  
Honace Hurd.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

**THE POSITIVE POWDERS CURE** Neuralgia, Headache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrhea, Bowel Complaint, Erysipelas, Scalds, and Vomiting, Dyspepsia, Indigestion, Flatulence, Worms; suppressed Menstruation, Painful Menstruation, Falling of the Womb, all Female Weaknesses and Derangements; Cramps, Fits, Hydrophobia, Lockjaw, St. Vitus' Dance, Intermittent Fever, Bilious Fevers, Yellow Fever, the Fever of Small Pox, Typhoid, Scarletina, Erysipelas, Pneumonia, Pleurisy, all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Gland; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, etc., etc.

**THE NEGATIVE POWDERS CURE** Paralysis or Palsy; Amaurosis and Deafness from Paralysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Cataplexy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation. For the cure of Cholera, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no nausea, no vomiting, no narcotizing; yet, in the language of Dr. S. W. Wood, of Chicago, Ill., "They are a most wonderful medicine, so silent and yet so efficacious." As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

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1 Doz Boxes.....	\$8.00
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Sums of \$5, or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk.

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Box 5817, New York City.

For sale also by Agents and by Druggists generally. If, however, the Powders cannot be obtained in your vicinity, send your money at once to Prof. Spence as above directed, and the Powders will be forwarded to you by return mail.

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HEALS THE SICK  
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